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## The *Dhammānupassana* from Philology Point, and Cause and Effect

### Philology Point

The word *Dhamma* comes from the root *√dhar*, to bear. This *Dhamma* means all mental and physical phenomena, which bears or carry own intrinsic nature, such as *Phassa* (contact) which has the nature to contact with object and *citta* (consciousness) which has the nature to cognize the object.

*Anu*=again and again. *Passana* = *√dis* > *pass+ana*. The root *√dis* is to see. Therefore, *anupassana* means to see with the wisdom eye again and again. What does it suppose to see? The mind supposes to see the real nature of the mental and physical phenomena or *nāma* and *rūpa*.

This *Dhammānupassana* is the 4<sup>th</sup> section in the four foundations of mindfulness. The earlier sections are 1) *kāya*-body; 2) *vedanā* -feeling; 3) *citta*-mind. We can see the objects are getting more subtle. The *kāya* is coarse and easy to see, whereas the mind is more subtle. Lastly, the *dhamma* is subtlest as it involves hindrances, enlightenment factors etc, and it contents those objects not included in the earlier three sections.

Hence, another definition for *Dhammānupassana* is the contemplation of remaining objects from the body, feeling and mind.

<i>Kāyanupassana</i>	Body/material	Gross
<i>Vedanānupassana</i>	Feeling	↓
<i>Cittānupassana</i>	Mind	
<i>Dhammānupassana</i>	Remaining objects	Subtle

The *Dhammānupassana* comprises of few sub-sections.

- 1) *Nīvaraṇa*-hindrance
- 2) *Khandha*-aggregate
- 3) *Āyatana*-base
- 4) *Bojjhaṅga*-factors of enlightenment
- 5) *Sacca*-truth

### Cause and Effect

We can study the *Dhammānupassana* in terms of cause and effect.

Hindrances (1<sup>st</sup> subsection) prevent us from seeing the *khandha*, *āyatana*, *bojjhaṅga* and *sacca* (2 to 4<sup>th</sup> subsection). So, we must remove hindrances first. Hindrances can be roughly divided into three categories.

- 1) *Kāmacchanda* is *lobha*
- 2) *Byāpāda* is *dosa*
- 3) *Thīna-middha*- sloth and torpor. It is connected with prompted mind, so it can be in *lobha* and *dosa*.
- 4) *Uddhacca-kukkucca* -restlessness and worry. Restlessness is related with *moha* mind and *kukkucca* is related to *dosa* mind.
- 5) *Vicikicchā*-doubt is related to the *moha* mind.

In brief, these hindrances are related to *lobha*, *dosa* and *moha* minds which are 12 *akusalacittas*. That means the meditator should be able to reduce these defilements, prevent the unwholesome mind to arise. The way to prevent unwholesome minds is to cultivate wholesome minds.

After eradicating hindrances, then one can see the mind-body (*nāma-rūpa*). In detail, *nāma-rūpa* can be contemplated as five aggregates, 12 bases, or 18 elements. Here, removing hindrance is the cause, the contemplation of aggregates, bases and elements are the effects.

After one can develop mindfulness and concentration on the objects of mindfulness, then one needs to develop the factors of enlightenment (*bojjhaṅga*).

There are seven factors of enlightenment.

			Jhāna factors
1) <i>Sati</i> -mindfulness	Cause	Cause	Vitakka      cause
2) <i>Dhammavicaya</i> -investigation of the states		Effect   Cause	
3) <i>Vīriya</i> -effort		effect	
4) <i>Pīti</i> -joy	Effect	Cause	Pīti      effect
5) <i>Passaddhi</i> -tranquility		Effect	Sukha
6) <i>Samādhi</i> -concentration		Effect	Ekaggatā
7) <i>Upekkhā</i> -equanimity		Effect	Upekkhā

In actual fact, one has to develop the mindfulness (*sati*), investigation on dhamma (*dhammavicaya*) and effort (*vīriya*). The other four will follow as the effect. Thus the first three are the cause, and the remaining four are the effect.

Then each factor can act as the cause and effect to others. The *sati* is the cause, and *dhammavicaya* is the effect. Due to the *dhammavicaya* which penetratively sees the phenomena (states) and later realises them, joy or *Pīti* will arise. Thus *dhammavicaya* is the cause, and the *pīti* is the effect.

Due to strong *pīti* which is a *jhāna* factor, one will also develop other *jhāna* factors like *samādhi* (*ekaggatā*) and *upekkhā*. *Passaddhi* is also the effect of *pīti*. Thus, *pīti* is the cause, *passaddhi*, *samādhi* and *upekkhā* are the effects.

Here, when one develops *Samatha*, there are also the factors of enlightenment. In here, *Dhammavicaya* is *vitakka*. When one considers the characteristic of the mind and matter phenomena for a time, then there is *vicāra* (sustained application). Then one will get *pīti*, *sukha* and *ekaggatā*. *Passaddhi* is quite similar with *sukha*. Actually, *sukha* is a type of feeling, and it is a pleasant feeling.

So also in *Vipassanā*, though there is only *khaṇika-samādhi* and it works with multiple objects, but a meditator can develop *sati*, *dhammavicaya* and *vīriya*. These three factors will help one to develop *pīti*, *passaddhi*, *khaṇika-samādhi* and *ekaggatā*. Here, *ekaggatā* means one-pointedness of mind on the object that the meditator is observing now though later he might change to another object.

#### The conclusion verse explains the practice of *Vipassanā*

*Iti ajjhantaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati samudayadhammānupassī vā dhammesu viharati, vāyadhammānupassī vā dhammesu viharati, samudayaṇvayadhammānupassī vā dhammesu viharati 'atthi dhammā' ti vā paṇassa sati paccupaṭṭhitā hoti yāvadeva ñānamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.*

One dwells contemplating on internal dhamma, dwells contemplating external dhamma, dwells contemplating internal and external dhamma, one dwells contemplating the arising factors, one dwells contemplating on ceasing factors, one dwells on arising and ceasing factors.....

Here *samudayadhamma* can refer to the arising states, or the originating factors that cause arising of a dhamma. *Vayadhamma* can refer to the ceasing states, or the dissolution factors that cause the cessation of a dhamma.

Here, the internal means the phenomena cognized as belong to one, like the body, feeling, mind. The external dhamma means those cognized as not belonging to one. These internal and external dhamma's they should be contemplated on. These are the objects on meditation. Then one can see the arising and ceasing of them. The object is the cause and the realising the arising and ceasing of them is the effect. Seeing the arising and ceasing of phenomena will bring the knowledge of *aniccānupassana*.

When the *aniccānupassana* is strong, one will realise *dukkha* and *anatta*. Thus, this *aniccānupassana* will bring the knowledge of *dukkhānupassana* and *anattānupassana*. That means one will realise non-self (*anatta*).

By doing so, one realise “*atthi dhamma*”- there is only phenomena, there is no I, mine, or *atta*, *attanīya*. Thus, one develops *ñāṇa* (knowledge) and *paṭissati* (mindfulness). This is actually the development of *bojjhaṅga*. Then when one sees the truth, one will not attach and cling (*upādiyati*) to the mind and matter. When one does not have any attachment, one will reach *Nibbāna*, which actually means *nir-vāṇa*; no-craving; away from – carving.

In the fifth subsection i.e. *Sacca*, there are

- 1) *Dukkha-sacca* – five aggregates
- 2) *Samudaya-sacca* – craving or lobha
- 3) *Nirodha-sacca* – *Nibbāna*
- 4) *Magga-sacca* – Eightfold Path

Thus, by practice *Dhammārupassana*, one can realise the *Sacca*. *Dukkha-sacca* is fulfilled when one contemplates five aggregates or in other words, 12 *āyatana*’s, 18 *dhātu*’s (elements), and then one sees them as suffering. One realises *Nibbāna* by eradicating the cause of suffering, that is craving. One develops the Eightfold path or *sīla*, *samādhi*, *paññā*. *Sīla* is fulfilled by taking five or 8 precepts. *Samādhi* is fulfilled when one has right effort, right mindfulness and right concentration, *Paññā* is fulfilled by developing right view (*sammādiṭṭhi*) and *sammāsāṅkappa*.

### Conclusion

The objects of meditation – the five aggregates, or 12 bases or 18 elements are important. When the objects are clearly seen, the contemplation will be strong and clear. Thus, the object is the cause, the realization of dhamma is the effect.

In this way, one realises in order to have a strong effect, one needs to have a strong cause. So, a meditator does not emphasize to get good concentration, joy and peacefulness as these are all the effects, the meditator should only focus on the cause which are the *sati*, *dhammavicaya* and *vīriya*.

So, also, to realise *Nibbāna*, the meditators only need to develop *dukkha-sacca*, eradicate *samudaya sacca* and practice *magga-sacca*.

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